would foretell a greater integration of Washo society by eliminating one of the sources of manifest hostility among its members.

Considering the first alternative, there was little evidence for any decrease in the frustrating experiences encountered by a Washo; indeed, if anything, the trend was in the other direction. At the time shamans and fear of witchcraft were predominant, the experiences of childhood, as reported by Siskin, seemed to offer little restraint in the more obvious aspects of socialization. The weaning process was a gradual one that took place between the ages of one and two, and toilet training began only after the child was walking and could understand the instructions of his parents. Until that time infants were confined to cradleboards, or what the Washo call "baby baskets," though they were taken out if restive at night and were freed for short periods during the day. Following weaning, the children were treated gently and given the most tender part of the game animals until about nine years of age (Siskin, 1941, 19-20).

Washo children were taught four principal lessons of behavior: to respect their elders, to avoid fighting among themselves, to play quietly, and to refrain from boasting, lying or stealing. The approved technique for enforcing these educational tenets was "to tell them to behave and talk kindly to them." Nevertheless parents still sometimes threatened to have a delinquent carried off by a wild beast or to have his eyes picked out by an owl if he did not behave (Siskin, 1941, 20). Whipping was infrequent, as Lowie (1939, 305) had also noticed: "The Washo did not strike naughty children, but merely talked to them."

For the most part, the recollections of my elderly informants were in agreement with this description of traditional child training, and they stressed the permissive upbringing given children in the past. Young boys and girls were never allowed to cry, but were attended to immediately; punishment was usually verbal rather than corporal. One man did say that if a boy continued to act very badly after he had been reprimanded, he would be thrown into ice cold water. If this did not work, then a sharply pointed stick might be thrust through his ear lobe to punish him and drive out the badness, though such an act may have been more of a threat than an actual practice. The weaning process was also thought to have been trying at times, for if a child would not give up the breast within two years, usually the time allotted before having another pregnancy, red pepper was placed on the nipple or a lizard was offered instead of the breast to frighten the child.

Notwithstanding these more severe restraints, the permissive early training period of the Washo at the times they were visited by Lowie and Siskin appeared to be comparable to the Hopi. Frustrations did not begin until later

[i.e., that the decrease in Indian doctors may have coincided with decreasing frustrations in other areas of Washo life.--Analyst]

Washo society. In other words, the fact that particular Washo become alcoholics indicates certain personality problems of a stressful nature. Once having become alcoholics they are faced with further problems. Other Washo tend to look down on the alcoholics, who then become the subject of malicious gossip for giving a "bad name" to the Washo. In this way, alcoholism, which has been shown to be related to hypertension, may seem to reflect stress.

In contrast to education in white schools and alcoholism, membership in the Peyote cult is seen to be related to normal blood pressures, or an absence of hypertension. Here one can speculate that membership in the Peyote movement tends to be stress-reducing. The psychological and social functions of reform movements such as Peyote have long been noted. For example, Voget (1956, 259) states that these movements:

> ". . . perform a number of important functions in the continuing development and adjustment of the Indian. By providing Indians with a legitimate base for the evaluation of Indian ways, a new dignity and self-confidence emerges. The sense of inferiority and unworthiness which grips the Indian gives way to a bolder and more confident outlook, and he is enabled to face contemporary issues without immobilizing anxiety."

Our own observations among the Washo support Voget's contention. The Washo Peyotists did appear more stable and considerably less anxious than non-Peyotists. Thus the finding that the Peyotists have significantly less hypertension than the other Washo is of some interest.

On the basis of the limited data presented above it may be stated in summary that (1) variables related to social stress are also related to hypertension, and that (2) variables related to attempts to counteract such stresses are also related to an absence of hypertension. This interpretation must, of course, be considered tentative, particularly in view of the failure to find significant relationships between hypertension and some of the variables thought to be important, such as type and continuity of employment.

Studies of social factors in hypertension are currently underway in several societies throughout the world. It is hoped that findings from these studies shed additional light on the nature of the relationship of culture to this disease.